Volume LXXXI CHICAGO, March 21, 1918 Number 3

UNITY

Freedom, Fellowship and Character in Religion

A PILGRIM'S PRAYER.

Lord, make me gentle. Since the ways
Of earth are filled with needless strife,
Let me be gentle all the days
Of this my life!

Let me go softly, so my feet,
Noiseless, their mission may fulfill—
A tranquil farer in the street
And on the hill.

Let me speak low, that they who hear
May listen, glad of tender tone,
And they who answer, drawing near,
May calm their own.

Lord, though a tumult of distress
And noise and clamoring be rife,
Let me move down with gentleness
My path of life!

The Beacon. —*Nancy Byrd Turner.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXI. THURSDAY, MARCH 21, 1918 NUMBER 3

THE ETERNALLY REAL.

From out the circumambient air
That wraps those fields where, wrenched from earth,
The souls of valiant youth fly thick and fast—
If from those voiceless depths could come one note,
'Twould be no vaunting shibboleth
Of country, patriotism, King;
But like a mighty sob from Nature's primal heart
Would burst the one word—Mother.
For when abnormal death strikes sharply thus on life,
Swift fade the fictions we invent
To cloak our impotence, and there remain
Only eternal verities.

JULIAN A. DUBOIS.

We take pleasure in reproducing in another column an article from the *New Republic,* of March 9, written by S. O. Levinson, a lawyer of Chicago. It is entitled "The Legal Status of War." It is a statement so clear in principle, so simple, that one marvels at the tardy comprehension of the same by would-be statesmen and patriots. International war is a creature of law and can be ended by law. It is like slavery, polygamy, duelling, prize-fighting and many other atrocious crimes once protected and promoted by law which are now among the easiest things to remove when once proven. So war when once condemned by law will cease to be. There can be no case under the sun between nations that is not justiciable before a competent court. The verdict may not always be just but it is the nearest approach to justice under the circumstances. No killing of the innocents will right a wrong or promote justice.

At a recent meeting of the Canadian Club in New York City, as reported in *The Times,* one of the speakers was Chaplain McLean-Watt, of the Black Watch, who is known as the "Piping Parson," for his ability with the bag pipes. He, like so many, is hopeful for a recrudescence of religion after the war; but he, like all sober-minded people, also thinks that there must be a reorganization of the postulates of religious faith and co-operation. Certainly, the fires through which the nations are passing must burn away a lot of ecclesiastical trumpery and expose a large amount of present day shams and pretensions in the name of religion, which on battle fronts cannot be concealed by the frills and flounces of ecclesiasticism.

This piping parson said:

> We are tired of your squabbles in the name of Christ. After the war we are not going to return to our old shibboleths that divided us. The churches will have to get rid of their churchliness and speak to the people of the things they know.
>
> There is no bigotry in martial religion, continued the preacher. I bunked with a Jesuit priest. We ate together, worked together, and talked together. His Jesuitry did not taint my Presbyterianism, nor did my Presbyterianism taint his Jesuitry. We buried Baptist, Methodist, Catholic, Presbyterian side by side and let God sort them out.

We are not surprised that the poems "From Behind the Bars" recently printed in UNITY have attracted wide attention. The following letter from a well-known Congregational minister explains itself. The generous "check" will not cover all the expense of reproduction but we will venture on so high and beautiful a bit of missionary work, for the little leaflet will be at once a contribution to art and morals. Without further contributions we will venture to offer as soon as it is off the press the reprint at the following rates: Single copies 5 cents, 12 copies 25 cents, 50 or more copies to one address at the rate of 2 cents apiece. If another check comes in we will sell them for a penny a piece and if a third check comes we will give them away for postage.

Dear UNITY:

> Nothing has impressed me, since the war madness has overrun the world, as the publication in your columns of the poems written by the imprisoned pacifists in England. It seems to me that here we have a true apostolic succession, since most of the apostles also spent a good share of their time in prison! These poems are real poetry, and they represent an historical exhibit which should be preserved. They likewise form the profoundest argument possible, for the spiritual veracity of the movement which these men represent. I am enclosing a small check in the hope that it may help you to reprint them in a little pamphlet, which spread broadcast will voice for thousands of yearning souls the spiritual motive and hope which animates them. May the Eternal Love which is sustaining our brethren in England in their prisons sustain us to struggle on toward the light. *Post tenebras lux!* Blessings on you in these crowning days of your own noble service to humanity.
>
> Faithfully yours,
>
> A BROTHER IN CHRIST.
>
> *Brookline, Mass., March* 12, 1918.

"I believe in the Holy Catholic Church." The larger and true Catholicity is not confined within the lines of any single church, however venerable or extended; whether it be Catholic or Protestant, or even Christian in its historic descent. It embraces in its sympathy all types of religion and all modes of worship, non-Christian as well as Christian. It extends its good-will to unbelievers, its charity to sinners, and includes in its loving thought and prayer every creature God hath made, and which shares in his bounty.

This is the universal religion of humanity, the true and Catholic church on earth. C. W. W.

Four American soldiers in France were recently sentenced to death because they were found asleep at their posts on the firing line. If similar justice were meted out to American citizens at home, it would be extremely difficult for the surviving fraction to perform the obsequies necessary to the occasion. The present war is just one example of our suicidal slumber. Most of us were blindly ignorant of the subtle forces that were working in the world, dreaming of a world beautiful, or perhaps asleep without even a dream. As one old man once said: "Sometimes I sit and think, and sometimes I just sit." And in our sleep the great torrent of militarism broke through the normal barriers of the world, and laps today every continent in its red flood. Shall we not learn wisdom from the past, and in the future waken to the necessity of keeping watch? C. W. C.

It should be borne in mind that while liberal religion has been supposed to have been in a large degree "made in Germany," and while strong contributions have undoubtedly come from that source, it never was characteristic or dominant. On the contrary, the German people were taught to believe in the supernatural and traditional religion, and radical liberalism was confined to academic circles. Even there, there was never any real freedom. The authorities suppressed the expression of radical thought, as was shown by the cases of Kant, who was commanded to cease lecturing on the Bible and religion, and De Wette, a professor in the University of Berlin, whose advanced views caused his dismissal on a trivial pretext. Just before the war a new heresy law went into effect. It is wise to bear this in mind, in view of the fact that not a few zealots of orthodoxy and conservatism are declaring that liberal religion was an outcome of the same spirit that caused the tragedy and disaster of the present war. It is well to know that the facts show clearly that quite the reverse was true.

C. W. C.

If we are the ones to settle this war, and we are assured that we are, we will never be able to overcome the Germans until we have put aside our silk stocking ideas of personal expenditure. We, of the West at least, are but two generations from the self-sacrificing pioneers, yet how far have we traveled from their thrift and independence! One loyal German maid said, "If we German girls from the country did our full duty we would return to the farms we know so well how to work and let you city women do your own work, and if the Germans are to be whipped you American women will have to send us back to the farms and do your own work. It is not city children the farmers need, but the farmers' children who are doing the easier work in your homes." The leisure class women find it easier to talk and knit and play politics, but if war is the way to settle the matter we will have to match our sacrifice against that of the German women and prove we have not lost all intelligence in being intellectual. O. C. S.

Fuse or Confuse

Fusion may be confusion. The word "fuse" may mean either a real welding together or the preliminary that leads to explosion and disruption. There are unfortunate aspects concerning fusion in general which may be studied to advantage in any menagerie. Its advantage can never be rightly judged by its possibility.

In religion and reform one has to be very careful lest the surge of sentiment toward unity sweep him away from his particular task and duty. The advantage of union depends wholly upon its cost, which may easily be too high. However great may be the influence of a common duty or a common task, and however great may be its demand upon us, there is nevertheless the distinct responsibility for the maintenance of a conviction previously held. It is a fact that one of the chief incentives to war in the past has been the advantage of eliminating troublesome differences at home.

The recent union in New England of churches of widely varying beliefs indicates a good spirit and a vacuous theology. What's a formula between friends? Yet one cannot help wondering if it is not better to preach the whole truth in a cold church than make compromises in a warm one. The spirit of real union can never be in inverse ratio to the parish coal bin.

In church unions to conserve coal the necessary concessions are invariably made by the liberals. Without in the least belittling the good of unification in religious spirit, one must recognize fundamental differences. Where sympathy and silence have to go together, the rightness of enviroment and condition may legitimately be questioned. If, on the other hand, there is no fundamental difference between orthodox and radical, then our missionary enterprise is at an end.

There never was a time when the clarion note of radical religion needed to be sounded more clearly than now. The whole future of the world depends upon a comprehension of the divinity of man and the democracy of God—ideas unique in the liberal body. By all means, let us fuse, if we can, without making less clear the note. If it means confusion, the alternative is equally clear. C. W. C.

The New Way to Stop War

Do not expect a pious answer, as if we were to ask the President to appoint another day of prayer! Most people do not know what prayer is; neither are they in the mood for prayer or worship. They want to say, "*Our* will be done." Do you want to alter the working of prodigious material forces? Then you must use forces that make due connection with them. This is a serious enterprise, but it is as simple as when the prophet told the leprous Prime Minister to dip in the River Jordan. The key of it lies in a profound bit of philosophy, namely: "*Forgive as we forgive.*" In a word, persuade the good people in a hundred thousand churches and synagogues to take at least one Sunday to discover how to forgive, and you will end the war in a month, honorably? Yes. In the only honorable way, because it will be so marvelously humane.

This is to challenge the preachers. How many of them know enough about forgiveness to preach a single real sermon on it? Let us rather say that forgiveness is higher and wider and deeper than men in this present Pharisee world have learned. The writer heard "about it and about it" for years, and went in vain to a theological school before he got light on the obscurities of the preachers. Yet forgiveness is the keynote and refrain of the teachings of Jesus. Jesus says: "Love your enemies," "Forgive as we forgive," and "They know not what they do."

How do we forgive at present? Take the case of the enemy nation. We say first, "It has done unutterable wrongs; it is a nation of 'mad-dogs'; no punishment is too good for it. It cannot be trusted; it deserves the ban of the civilized world." Then, we remember our religion. We are ready, we think, to forgive in due time and on conditions; let the wicked nation confess its atrocities; let it cast out its preposterous ambitions; let it make amends for its barbarities; in short, let it stop fighting, withdraw its armies and bow to our righteous will, and we will forgive it. Freely? Fully? At once? Are we sure? We will be friends once more?

Even so, is not this rather cheap and superficial on our part? This is to say: We will forgive the debt, after the debt is paid. Will not the "Scribes and Pharisees" do as much as that? This is not to forgive; it is the preamble to a bargain. "If you will yield to us, we will meet you half way." We say this with scowls on our faces, with threats, with the sword lifted to strike. We are still sending our "Christian" boys to kill other Christian boys! What do we know of forgiveness? Did such forgiveness as this ever touch a human heart? The fact is, you cannot stand off against the other as enemies, you cannot threaten them, and try to punish them, you cannot call them by offensive names, you cannot be ready to kill them, and at the same time think to forgive them. This is not to tell the truth!

But Jesus still says, "Forgive your enemies." What does this mean? It is as simple as the sunshine. It begins with telling the truth and not one side of it. It is the humanity in us, seeking to reach out and meet and help the humanity in the other. The father in the parable had it and the very correct Pharisee son knew nothing of it. We may even change the word now. We will not say: "Forgive your enemies," or "Love your enemies." We will say, Let us have no enemies. This is easier; it is a new point of view. Indeed we can never proceed from any other. We are all fellow men together. It is a common humanity on both sides. In each of us run the impulses of a barbarous or animal ancestry. Where is the fine clay that was not dug out of the pit? In all of us are ugly possibilities, fears, strife, greed, hate, hardness of heart. In each of us also runs the urging motion of the life of the spirit. The real man, the normal man, each one of us *at his best,* is full of good will; he is moved by every touch of good will; the one need of man is to feel about him the warmth and light of this divine will. The one end and object and use of a man's life is to receive and carry and share the splendid gifts of the Almighty; of which the constant good will is the chief.

At our best, then, when we are whole men and not half men, we see these things; we have no hate for anyone and we cannot do the deeds of hate, or put on the countenance of impatience, vexation or anger. We do not now say: We will forgive. We say, "There is nothing to forgive." This would not be enough, if we did not go on to do something positive and curative to help the other. It will help him to hear us say that we, too, have done wrong, as we all have. If he is mad, we have been mad, have we not? If he has taken wrong means, what if we have taken the same means? It will help him, if we offer at once to take him into partnership with our enterprise. We are out for the ending of exploitation and war; we are out for a civilized and democratic world. Why should he not like a share in this effort? We did not ourselves know that we wanted it till lately. Let us invite all the nations to come into it. Let us begin to trust them, as we hope they may trust us. Why should they trust us, unless we begin? Can anyone trust while the other is trying to frighten or kill him?

Let us frankly grant that when we talk of forgiveness in this form, we are opening our eyes to a rather new and very beautiful mode of motion. It is the most wonderful fact in the universe. We all know a little about it as men a thousand years ago saw the

sparks of fire when they rubbed a piece of amber. We have yet to harness this power to human lives. We can never struggle and fight evil. But we can draw on infinite forces to overcome evil with good.

Will the churches of America, whose business is supposed to be to deal in faith, hope and love, and who have so largely abdicated this duty, be willing to look into the heart of their "gospel" for a week and tell the world what they find? Suppose they will not. Now are they not thus harboring the same spiritual diseases, namely, pride, selfishness, ugliness of temper, desire to have vengeance of which they complain in their enemies?

But suppose we are willing, first, to own up in earnest to our own real faults and sins. (It is the fashion to call ourselves "miserable offenders" in church, where no one else calls us so!) And suppose, then, we try to catch the idea which makes Jesus' life memorable, namely, the secret of a friendliness, or good will, which moves towards all, and at all times, and especially towards those who need it most. What a call would go over the land for the President to move for an immediate conference of the nations! What eagerness would be shown that no one should represent the United States in this grand peace convention, except men and women of good will! What a contagion of humanity would flash over the wires to the starving, suffering peoples, bidding them take courage, assuring them that not a ship would ever carry a gun across the ocean again, promising that America would send them fleets of supplies to save their lives and restore their homes.

CHRALES F. DOLE.

Editorial Correspondence

My first stopping place on my "March Escape" was at Rochester, a station of importance on the Unity Railway. The City Club of Rochester is an institution to be reckoned with. For many years it has been able to draw a solid body of business men every Saturday at the noon hour to eat together and then to listen to the councils of the best speakers available, the whole to be followed with a free and easy series of questions and answers. Perhaps two hundred and fifty gentlemen were at the tables and fifty women allowed access to the gallery. They made a good audience to listen to a discussion of the "Call of the City" by the man from Chicago.

The response in the way of intelligent questions and inside conversation proved that the topic was at least a vital one. This was on Saturday, March 2nd.

Next morning there was a distress call from the Unitarian Church. Professor Perkins of the University of Rochester was conducting the Sunday morning classes for the study of War Problems. He was reported as being mildly militaristic, approving of war "under the circumstances," but of course deploring the circumstances.

Would I take the class? I hesitated. To talk about War to a class studying the question was to say the least a delicate situation, but they were sure they could stand one Sunday at least given to a Pacifist. So, knowing what was to be expected, the invitation was all the more cordial.

I found a remarkable group of men and women assembled, seventy-five or eighty mature citizens. The war was discussed not only as a present emergency but as a fixed element in Statecraft. It was hard to keep the discrimination clear betwen a Pro-German and an Anti-War attitude. It was an intense hour for speaker and listeners and demonstrated the possibility of honoring the conscience while rejecting the judgment on both sides.

In the afternoon, I spoke to the Labor Forum of Rochester, another institution of long standing, meeting in their own building, a combination of the radical and Progressive elements of the city. Labor Unions, Socialists, Single Taxers, Pacifists were dominant, but there was a sprinkling of the unlabeled public spirited with inquiring minds. My subject was "Above all Nations is Humanity." The half hour following the hour's lecture was the most lively, and possibly in the estimation of the audience, the most profitable. Whatever the limitations of this constituency may be, they are certainly not those of torpidity or stupidity, the air was electric with earnestness.

There were men and women terribly in earnest. Before the lecture, I had a glimpse of their Sunday School, a real Sunday School. A hundred and fifty or more real children, many of them unkempt, ragged and in need of soap and hot water, but they were a lively bunch and were being entertained in a lively manner. A graphophone rendered them music. The man from Chicago told them a *Lincoln* story and they sang with splendid abandon a song with a refrain anything but pacific. It ran, "I am a Rebel, I am a Rebel! a Rebel to the bone!"

By the skin of my teeth I made an evening engagement before a similar body in Buffalo, for even the railroad schedule of the famous New York Central is badly demoralized under government management and the train was one and a half hour late. At Buffalo, the large audience at Rochester was improved upon.

I spoke on the same subject. Here again the question period was the most lively. This feature is taking on familiar characteristics everywhere. There is a percentage of questioners who are intelligent seekers after more information and a better understanding. They give a welcome opportunity to the speaker to more clearly state his position, remove ambiguities and test his conclusions. There is another percentage of those who regard every lecturer as a fowl to be picked to pieces and the bones to be thrown into the garbage can. There is a latent estimation that the speaker, particularly if he is a preacher, is lacking in courage or his judgment is confused by his calling and he ought to be taken down. There is a third and smaller percentage of unmitigated, shall I say professional "bores," who seize every opportunity to make a speech for their own if not for other people's edification.

Monday night the train brought me to New York City. A meeting of the Church Peace Union Directors,

which was my objective point, failed to materialize for lack of a quorum, but the week was well spent in consultations with John Haynes Holmes and others.

Mr. Sunderland's two editorials in UNITY anent a second Parliament of Religion brought together Dr. Hall of the Universalist Church, Mr. Martin of the Ethical Culture Society, Mr. Sunderland, Mr. Holmes and myself, and we indulged at least in some inspiring dreams, and dreams sometimes come true. Who knows what will come of these dreams, this dreaming?

On Sunday morning came another distress call. Dr. Hall of the Church of the Divine Paternity, was held at the bedside of a very sick wife. Would I take his place? I was glad to be within reach to lend a brother this service of love. The Church of Divine Paternity is an historic one in New York City. Dr. Chapin was neighbor and contemporary of Dr. Bellows, the one Universalist, the other Unitarian. Together, they made liberal religion attractive and compelled liberal development in New York. The audience was an impressive one.

In the evening I spoke in John Haynes Holmes' Forum. The room was filled, the audience drawn from a wider range, socially and intellectually, than those of the Rochester and Buffalo forums. I talked of the "True Glory of the United States," and that audience at least was more than willing to believe that Democracy was a thing of letters, of art and of love.

On Wednesday afternoon I was advertised as the "honored guest" of the New York Browning Society. Margaret Widdemer, the young prophet of the people, presided and Marian Earle, the heroine of Elizabeth Barrett Browning's "Aurora Leigh," was the subject under discussion. Sixty or more ladies made an interesting congregation. I was not able to contribute much to the discussion, for Elizabeth Barrett Browning occupies an early strata in my poetry recollections. She was the poet of my youth but still abides in my affection, for in addition to her own sweet sake she inspired Robert Browning's gracious tributes and subtle interpretations of love, found in "By the Fireside," "One Word More" and the subtle prologues and epilogues of his books that followed "The Ring and the Book."

All these meetings were reunions to the Editor of UNITY. Everywhere there were those who remembered the long ago times when I spoke here, there, everywhere, or perchance when I christened them or married their parents. Everywhere there were those who brought the adequate introduction when they said the word "Unity."

Now I am in Boston; but that is another story.

Jenkin Lloyd Jones

Hotel Vendome, Boston, March 15, 1918.

"One way remains; the way of heaven doth always open lie."
Doth open lie? Oh, pilot word! Let me remember aye,
Though shore and sea afford no pass, there's yet a starward way! —*Edith Thomas.*

The Legal Status of War

Suppose the world at peace. Abruptly Germany declares war upon France and invades her territories without even disguising the intention of annexation or even of reducing her neighbor to vassalage. What happens legally? What happens, that is as far as international law is concerned? Or, if this question seems to be framed on the basis of the present hatred of Germany, ask a similar question about an unjustified attack by the United States upon Mexico or Canada. The resulting legal situation is in no uncertainty. Immediately the war comes under the sanction of international law. It is henceforth a "legal war." Other nations are as much bound to neutrality and the observance of the rules laid down by international law as if the war were a benign enterprise.

Most discussions concerning war ignore this primary fact, namely, that the civilized world puts all wars, as soon as they are initiated, upon the same plane of legality, without any regard to their origin and objectives. The present legal situation is summed up in the definition given by Charles Sumner:

> War is a contest between nations under the *sanction of international law* for the establishment of justice between them.

It is this fact which ties the hands of those who desire a permanent improvement in international relations. If it is lawful to do a thing, why make such a cry about its being done? If war is legal, why object to militarism, which is a necessary effect of the legality of war rather than, as is popularly assumed, the cause of war? If war is legitimate it inevitably follows that those extensive and chronic preparations for war which constitute militarism are as practically sensible as they are legally justified. As long as international law continues to legalize war all nations are moral accessories before the fact to "collective murder." Conversely, outlaw war and militarism is out of a job.

It may be contended that although these statements have applied in the past they will not hold good if the League to Enforce Peace comes into existence. But however radical the plan for the formation of such a league may have seemed before the war, a fundamental defect is now obvious. It does not propose to declare war illegal; it proposes simply to refine those regulations under which war is legal: To increase the preliminary ceremonies which must be gone through in order that the benediction of legality may descend upon a war. So far so good. But as long as nations are educated to think of war as a legalized institution the distinction made by the league between "justiciable" and "non-justiciable" might utterly defeat the main purpose of the league. The distinction invites manipulation at the hands of astute statesmen with aggrandizing tendencies. What more could a Bismarck or a Disraeli desire than exclusion from the forceful jurisdiction of the supreme tribunal of all causes involving "national honor" and "vital national interests"? The non-justiciable exception would be an open bid for skilled maneuvering. Would not the assassination of the crown prince at Sarajevo have supplied a non-justiciable issue through which to usher in the present world war? The matters which reasonably constitute points of vital interest and honor to the respective nations are precisely the matters to be formulated and safeguarded in the proposed interna-

tional code. These large questions would then be fought out by experienced statesmen in the council chamber rather than by boys on the field of battle.

In the history of English law after the establishment of a right to trial and evidence before a court, private murderous brawls (though doubtless reduced in number) continued under the guise of "affairs of honor." From the time of Henry II down to the nineteenth century any private dispute might have two aspects: One a mundane, material aspect relating to property rights and as such justiciable, i. e., capable of determination upon evidence by a court; the other affecting the character, not the property, of the injured party, and hence non-justiciable, i. e., capable of settlement not by a court upon evidence, but only by a murderous conflict called a duel. Since either alternative was lawful, it was open to any skilled bully to emphasize the honor or prestige element in a dispute, turn his back upon the courts, and, in full exercise of his legal rights, insist upon a settlement on "the field of honor."

In fact, the whole history of the duel closely parallels the course of international law with respect to war. For centuries efforts were made in most countries to moderate and regulate dueling by "codes," fixing the terms and conditions, weapons, distance, duties of seconds, etc. The code became more and more elaborate; more and more "humane." Seconds were morally bound to act as a "council of conciliation." But the whole thing rested on the premise of the legality of dueling. It assumed affairs of honor in which it was the obligation as well as the right of a gentleman to resort to the shedding of blood. An interesting volume might be written comparing the code of honor between individuals with that called international law between nations, the Hague conventions occupying the place of culminating futility in the latter. In one case as the other, we want not laws *of* war, but laws *against* war, just as we have laws *against* murder, not laws *of* murder. Perhaps three-fourths of the contents of treaties on international law are devoted to rules and regulation of war.

On this subject Woolsey says:

> International law assumes that there must be wars and fighting among nations and endeavors to lay down rules by which they shall be brought within the limit of justice and humanity. In fact, wars and the relations in which nations stand to one another as belligerent or neutral, form the principal branch of international law, so much so, that in a state of assured and permanent peace there would be little need of this science.

The quotation enforces the similarity between international law and the old dueling codes. Both are intended simply to set certain limits within which a perfectly legal practice shall go on. The aim of both is simply to mitigate and humanize. Upon the whole the advantage is on the side of the dueling codes; for at least they were enforceable; while, as the present war shows, it is quite possible for any nation which is ruthlessly bent upon victory to ignore under the pleas of self-preservation, military necessity, or *lex talionis*, any provision which it finds in its way. As long as war is the lawful method of establishing justice between nations there seems indeed to be something incongruous in the notion of war plus rosewater, and much to be said for the logic, though not the morality, of a nation which, like Germany, carries the idea of war to its extreme conclusion as a legitimate science.

The outlawing of war is manifestly the primary condition under which the League to Enforce Peace can be made effective. If war is to remain lawful, its antecedent, military preparation, is legitimate and necessary; if war is made criminal international force is required for prevention and punishment. The power to enforce any law must always be adequate. A trial before an international court must not be an alternative to war; it must be made a substantial and complete substitute for war. We must not indulge in the absurdity of committing ourselves to the proposition that we may use force to compel a nation to submit its cause to arbitration, but shall not use force to execute the decision of the international court in such arbitration.

War, though made illegal, might still conceivably occur, but it would be branded as a crime and the force of the world would be organized to deal with the criminal. Without these safeguards reduction of armaments would only too probably be a mere temporary expedient during economic convalescence, to be later evaded under one pretext or another when some nation thought that its interests would be furthered by resorting to war.

With these safeguards, reduction of armaments would occur as a matter of course to the point required to protect domestic tranquility and other intranational needs. In course of time the very existence of a tribunal where all international wrongs may be redressed would render the great force behind it protective and merely potential, like the force now behind our own national and state tribunals.

In closing I wish to say that I write from the standpoint of a lawyer, although not an international lawyer. My experience has been largely in dealing with problems arising from conflicts of interests due to industrial breakdowns and a consequent need for reorganization. It has convinced me that the problem of adjusting large conflicting corporate interests is not essentially different as a human problem from that of the adjustment of conflicting national interests. At present, however, the practical application of such a point of view to international affairs is hampered and at critical moments made impossible by the survival of the old tradition of the legality and necessity of war. When war is released from the embrace of international law, then and then only can sensible methods of adjustment be resorted to with adequate promise of success. Moreover, the elimination of war would automatically sweep away most of the present vexing international questions. The problems of contraband, blockade, in short the freedom of the seas, buffer states, the so-called balance of power, the sanctity of neutrality treaties, integrity of small nations, the "rectification of boundaries," are created by the existence of war and have no significance under peace conditions.

To sum up, two things are indispensable to the reorganization of the world: The specific outlawing of war by the code of nations and the ability by force to execute the decrees of the international tribunal.

—*S. O. Levinson.*

From the New Republic of March 9, 1918.

Korean Buddhism

An Address by Frederick Starr at All Souls Church, Sunday, March 10, 1918

I am to speak to you this morning on the subject of Korean Buddhism. My reason for speaking on this subject is that little is known in regard to it anywhere. I therefore bring something that at least has the merit of being new to most of you.

Korea is always named as one of the Buddhistic countries of the world; it has been so for many, many years. We may divide the history of Korea into three very well marked periods of time. There is, first a period known as the era of the Three Kingdoms; it ended with the year 918, a date easy to remember because exactly one thousand years ago. The second period of Korean history is known as that of the Koryu dynasty. It began with the year 918 and came to an end in 1392, a year equally easy to remember because precisely a century before the discovery of America by Columbus. The third period of Korean history, commonly known as the period of the Yi dynasty, began with 1392 and continued until 1910, when the independent history of Korea ended with its absorption by Japan.

The history of Buddhism in Korea is divided into the same three periods because the things which led to these breaks in the national history were landmarks in the history of the national religion. The early period was called the era of the Three Kingdoms because at that time the peninsula was divided among three different nations. In the north was the kingdom of Koma, sometimes called Koguryu. It occupied more than half of the peninsula. Its capital city was P'yeng-Yang, still a city of importance. The second kingdom was small; in the southwest of the peninsula, known by the name of Kudara, it was also called Pakche. The third kingdom occupied the southeastern section of the peninsula. It was larger than Pakche but smaller than Koma, and was called Shiragi or Silla. Such, then, were the three kingdoms, which existed through a period of hundreds of years.

Buddhism first came to Koma. It was introduced in the year 369, and its introduction was the result of foreign missionary effort. In those days there was an empire of China, but there were also various small Chinese kingdoms on the northern border of the Korean peninsula. The first Buddhism that entered Korea came from one of those little Chinese kingdoms and it came naturally to the northernmost of the three kingdoms,—to Koma. The king of that little Chinese kingdom sent the message by the hands of a priest named Sundo, who brought images and sacred texts. He was well received on his appearance in P'yeng-Yang. In fact, the king of the country put him in charge of the education of his son, the crown prince. In a few years the new religion made great headway, and, just as everywhere where Buddhism went, it carried with it education and art, and Koma became a center of culture and advancement.

Within a short time, Sundo was aided by a new priest sent from the same Chinese kingdom,—a man named Ado, who came in 374, when Sundo had been in the country about five years. The immediate effect of Ado's coming was that two great monasteries were built in P'yeng-Yang, over one of which Ado was placed, while Sundo was in charge of the other. These two monasteries were not only centers of religion; they were full-fledged universities, according to the idea of universities of those days. Buddhism spread rapidly, so that in 392 it became the recognized and official religion of the kingdom of Koma.

We are told that in the year 375, as the result of the coming of these foreign priests, the capital city of P'yeng-Yang was laid out as a great ship. That sounds strange to us,—that a city should be laid out as a great ship. Although it is not an integral part of Buddhism, this idea of laying out the city of P'yeng-Yang as a great ship came from the Chinese teaching, and I want to say something about the strange attitude of mind represented in it. The city of P'yeng-Yang was really *regarded* as a great ship, and a mighty mast was erected in the city in order that the sails of prosperity might waft the city to good fortune and success.

Even today one may see great masts scattered over the Korean peninsula, some in the most out-of-the-way places. These masts rise to a great height. They are built of metal, with a center of timber. They still evidence that ancient notion that a city or a valley or an entire district was considered as a ship.

Still stranger ideas, however, affected the people of those times, and the evidence of them may still be seen in Korea. For instance, I recall clearly one spot near the great temple of Tsudoji, where the whole mass of country is a great cow. The different parts were pointed out to me. Here was the snout; here was an iron ring, to which the earth cow was supposed to be tied; here was a hollow in the rock, a foot or so in diameter, regarded as the nostril of the creature, which stretched out in the direction indicated to me, for many yards.

In another section, near Riri, I saw a mountain or hill which was thought to be a running horse; because there was danger from running horses in the olden time, two pillars of rock had been raised (in accordance with the advice of the wise men of the day) in order to stop the horse from running into the fields and destroying the crops. Such notions seem to us extraordinary or strange, but they were part of the science of the day in P'yeng-Yang in those long ago times.

The little kingdom of Kudara received its Buddhism fifteen years later, in the year 384. Koma had been a center of missionary effort; the religion had been sent *there* from outside, unsolicited. But Kudara begged for the gospel and sent its messengers not to the little kingdoms on the north, but to the empire of China itself. They said: "Send us the great priest Marananda. We want Marananda to come and teach the people."

I forgot to tell you that Sundo was a Tibetan, born in the great mountain mass north of India; traveling from there eastward, first to China and afterwards to Korea, he carried his gospel. Marananda was a Hindu. He had great fame in the empire of the Chinese, and the people in Kudara wanted his ministry; Marananda came to the capital city of Kudara or Pakche, and the gospel was received with great willingness by the people.

He was himself housed in the king's palace; he was treated with great respect. Soon ten other priests came from China and the religion had no trouble in making headway throughout the kingdom of Kudara

and it increased rapidly. It was from Kudara, in the year 552, that Buddhism was sent for the first time, by the king of that country, into Japan. And with it, he sent figures and texts and a letter telling the emperor of Japan, Kimmei, that it was a good religion and he hoped that the people would accept it.

The third of the three kingdoms, Shiragi, was the last to receive the Buddhist teaching, which came about 424. It came, I suppose, from the capital city of P'yeng-Yang, and they say that the priest who brought it was called Mukocha. They speak of him as "the black man,"—"the negro." Was this dark man truly a negro—or an Indian, or some other dark racial type? Mukocha went by boat; down the river Taidong to the sea and then around the peninsula and up to the east coast in order to reach the kingdom of Shiragi.

There seems to have been some mystery about his arrival. He hired himself out to a farmer and extraordinary things are told in regard to his life as a plowman, for he plowed for the farmer, who hid him in a cave. They said that when he was hidden in this cave, it frequently shone with glory. It is said that he was fond of art, and desired that his cave be carved with Buddhist carvings. He cured the daughter of the king, and because of that cure gained influence in the kingdom. The religion he brought was early Buddhism, called today Hinayana, or "the little vehicle."

This cave of Mukocha was a place of wonders. It is said that outside of it was a peach tree that blossomed with flowers of five different colors; in winter, when snow drifted around the cavern, plants of great beauty pushed their way up through the snow and blossomed and bore fruit. There are many strange and miraculous things told about this black monk, but there is no doubt about the beauty of the cave he left behind him. After he established the religion firmly in the country, he sent for artists to decorate that cave-temple. I have been in it; it is one of the fine things in art of the East. Situated near the summit of a hill, it looks down over the eastern sea; in the midst of the cavern-chapel is seated a stone Buddha of extraordinary beauty, carved from a single block of stone, some eleven or twelve feet in height. That figure has seen the sun rise through almost fifteen hundred years; beautiful in its silent, pensive attitude, it is surrounded by rock hewn figures, for the walls of the cave are decorated with carvings made by the artists who were sent to the black monk.

These figures represent the early disciples of Buddha; the faces are painted in different colors and the features represent different race types. The Buddha preached to all peoples of all races; and as his India swarmed with strangers, among his early disciples there may have been white men and brown men and black men.

I love to think of the old capital of Shiragi, Kyong Ju. It had its period of glory; among its ruins I have been deeply impressed. Here we may see the splendid grave of General Kim, twelve hundred years old. It is faced around its whole circumference with stone slabs set firmly in place; twelve of them are carved with the animals of the eastern zodiac. There is an ice-house among the ruins of old Kyong Ju, an ice-house perhaps 900 years old; cunningly built of stone, underground, with true arch-vaulting it sheltered ice for the chilling of food and the cooling of drink a thousand years ago. There is a stone observatory intended for celestial observation, still standing; it is perhaps 1250 years old and it is the oldest known structure of its kind remaining.

In those fine old days, Kyong Ju was a center of trade. We are certain that Chinese and Koreans and Japanese were there; we are equally certain that Tibetans and Indians and Persians came thither and it is claimed that merchants from Arabia used to stand in its market place.

Of course, we always think of the country around the Mediterranean as being a site of culture long ago. We always think of movement there; that does not surprise us. But we are apt to think of the far east as being eternally stagnant, and it surprises us to think of Kyong Ju with Arabian merchants in its market place.

And it had its scholars. There was Ch'oe Chuen. He was a poet and essayist; he was a skilled caligrapher writing the beautiful Chinese characters famously; he was reckoned as one of the greatest sages and learned men of his day in China proper which was an honor not to be surpassed.

All that splendor, which is no more, goes back to 424 A. D., when Mukocha, the black monk, went there to teach. The religion which he introduced flourished and developed. It became in time the state religion, but it was no longer the simple religion that Mukocha brought; it was the developed Mahayana, northern Buddhism. Like all state religions, while it gained power, wealth, and ease, it became corrupt; toward the end it did much harm in Shiragi, as in the other two kingdoms. For instance, at one time, the king became so infatuated with Buddhism that he became himself a monk, divorced his wife and made her become a nun. Later, things became still worse. In 911 the king upon the throne was extremely devout. Kung-ye was his name. He was absolutely absorbed in Buddhism; he neglected his duties; he did frightful acts in the name of religion; there can be no question that he became insane. Then the crash came; the people rebelled against him; there was revolution and a leader, named Wangon arose. He was at first devoted to his master's cause, but finding the case hopeless, he listened to the demand of the people and joined in the revolution; in time he became king, and founder of a new dynasty, that of Koryu. In its later days Shiragi had become mistress of the whole peninsula and the kingdom over which Wangon ruled was a united Korea.

In 918 the second period in Korean history begins. Wangon realized that the chief trouble had been Buddhism. Still, he himself was Buddhist, and he continued to practice Buddhism, but on a more moderate scale. Having moved his capital to Songdo, he ended his first year, 918, with a famous festival of which we have a description.

> There was an enormous lantern, hung about with hundreds of others under a tent made of a network of silken cords. Music was an important element. There were also representations of dragons, birds, elephants, horses, carts and boats. Dancing was prominent and there were in all a hundred forms of entertainment. Each official wore the long flowing sleeves, and each carried the ivory memorandum tablets. The king sat on a high platform and watched the entertainment.

You see, he was very far from cutting loose from Buddhism. We may say that Buddhism really flourished to an extraordinary degree over the whole penin-

sula. When Wangon died, in 942, he left a written message for his son and successor. It contained ten rules of conduct for his guidance as king. These rules were numbered from one to ten. Three had to do with religion and of course that religion was Buddhism. In the first rule he advised his son to continue to recognize Buddhism as the state religion of united Korea. The second rule was that he should build no more monasteries. While it was a good thing to continue Buddhism, it was a bad thing to build more monasteries, as too much money had already been spent upon them. The sixth of his rules was for the establishment of an annual Buddhist festival of the same nature as the one he had celebrated at the end of his first year. So Wangon did not destroy Buddhism, but continued it as the national religion.

In course of time the old religion regained its destructive influence. It gathered wealth and refinement and became corrupt beyond even what it had been before. There is not time to state the different points. I shall mention briefly a few instances and events from the history of the religion during this period. In 1026 there was an effort made to break its power; there had come in from China a fuller development of Confucianism; the official class became Confucianist; it organized and directed everything done in the government. Between the officials, Confucianists, and the priests, Buddhists, there grew up a deadly conflict.

In 1036 the king was devoutly Buddhistic. "Those who could read the signs of the times surmised this when in 1036 the king decreed that if a man had four sons, one of them must become a monk. Because of the Buddhist canon against the spilling of blood, the death penalty was changed to banishment. Another great festival was added. The king also encouraged the custom of having boys go about the streets with Buddhistic books on their backs from which the monks read aloud as they went along to secure blessings for the people." (Hulbert.)

In 1046 it is said the king fed and lodged 10,000 monks in his palace. In 1056 or thereabouts one son out of three was compelled to become a monk. In 1136 we are told that 30,000 monks were present at a single ceremony.

Under such circumstances, what would happen? When a religion had such a hold on the community—building splendid monasteries, developing great temples, making idols into whose construction gilt of pure gold entered in great quantity, making bells of metal that might have been used better for practical ends, draining the people of wealth by giving enormous properties eternally into the possession of the monasteries, a crash was bound to come. It came in Korea. The country had been drained; the people had been heavily burdened; the men who as monks and priests should have led the people in instruction and in good living, were corrupt beyond conception.

At last, in the year 1392, a man arose who fought against the king. The basis of his fighting was the fact that the government was completely given over to a corrupt religion. In 1392 the old kingdom of Korai disappeared and with it the dynasty of Koryu, and in their place came the modern Chosen and the Yi dynasty. Seoul became the new capital.

Just as before, it was the successful general who became the founder of the new dynasty; in this case also, he had been loyal at first to the deposed king. This man's name was Yi, and his title Ta-jo, and he is commonly known in Korea as Yi Ta-jo. He is revered as the founder of the dynasty which has just ended. Remember that it was Buddhism carried to excess against which the revolution had been directed. Just as Wangon was fairly gentle in his treatment of Buddhism, so Ta-jo did not at once wipe out the old religion. That remained to be done by a man considerably later, the king who ascended the throne in 1469. His name was Chasan. During the early part of his reign his mother ruled as regent. Three years later, in 1472, he abolished all monasteries and temples, not only in his capital city of Seoul, but in every city throughout the kingdom.

The priests, driven out of all the cities and large towns, had to take refuge in the mountains, and from that time down until these latter days there have been no Buddhist temples in Seoul or Songdo or P'yeng-Yang or the other cities of Korea. There have only been monasteries out in the mountains, often in inaccessible places.

Those were pretty drastic measures and under such drastic measures Korean Buddhism sank to its worst conditions. There were hard times in the mountain monasteries—400 years practically, of exile.

Several things happened. In the first place, each monastery became a thing of itself; there was no unity, no combination, no force in the movement of Buddhism as such over the kingdom. In the second place, not being permitted to enter the cities, the Buddhist priests gradually came to be looked upon with contempt by the people; they were, of course, beggars, vowed to poverty; they always had been that, but they had had respect; with their seclusion in mountain monasteries they lost the respect which had been paid them; they became ignorant, vicious and depraved. Buddhism could hardly sink lower than Korean Buddhism did after being driven to the mountains.

It would, however, be a great mistake to think there were no good men among them; none who cared for education. Some incidents show redeeming features and show hope.

In 1592 (it is interesting how '92 runs through the history of Korean Buddhism—392, 1392, 1592) occurred the invasion of Hideyoshi. Hideyoshi, in Japan had become a great general, was actual ruler of the country; he had dreams of empire and wanted expansion. He sent a vast army to conquer Korea. This army was under two generals, one a Christian and the other a Buddhist. They wrought great destruction in the unfortunate peninsula. Even today, every man, woman, and child in Korea has heard the story of that time.

During Hideyoshi's invasion, there was a monk in one of the mountain monasteries named Hyu-Chung. I will read what Hulbert says:

> Hyu-Chung, known throughout the eight provinces as the great teacher of Sosan, was a man of great natural ability as well as of great learning. His pupils were numbered by thousands, and were found in every province. He called together two thousand of them and appeared before the king at Euiju and said: "We are of the common people but we are all the king's servants, and two thousand of us have come to die for Your Majesty." The king was much pleased by this demonstration of loyalty and made Hyu-Chung a priest-general and told him to go into camp at Pop-heung

monastery. He did so, and from that point sent out a call to all the monasteries in the land. In Chulla province was a warrior-monk, Ch'oe-Yung, and at Diamond Mountain another named Yu-Chung. These came with over a thousand followers and went into camp a few miles to the east of P'yeng-Yang. They had no intention of engaging in actual battle, but they acted as spies, took charge of the commissariat, and made themselves generally useful. During battle they stood behind the troops and shouted encouragement. Yu-Chang, trusting to his priestly garb, went into P'yeng-Yang to see the Japanese generals.

So you see, notwithstanding the condition of poverty and ignorance and unimportance to which the Buddhist monks sank, there were still among them occasional teachers of great learning with thousands of students, who were ready to serve their king in his struggle against the invader.

In 1660 a curious condition had arisen. With these mountain monasteries open to any one who would come, they became a refuge for the disaffected generally. Suppose a man had trouble with his family; he would become religious and retire to a mountain monastery, becoming a monk; or if some man failed in business, he might find refuge as a monk in a monastery; for one reason or another, it was easy for a man who was vicious or a failure or unhappy, to take refuge in the mountain monasteries. They flocked to them by thousands, until the government became disturbed and about 1660 the king issued an edict "that no more men with family ties should desert them in this way, and that all monks who had families living should doff their religious garb and come back to the world and support their families like honest men."

Such has been the history of Korean Buddhism. In 1902 an effort was made to revive it. In 1894 the Chinese-Japanese war took place. It was a war over Korea, and in 1895 it ended with the treaty of Shimonoseki. From 1895 on, Korea was a hot-bed of world intrigue. China, Russia, Japan, all were struggling on the peninsula for a continued foothold. Each was trying to gain advantage. Korea was a very important spot in the world. In 1904, came the great war between Japan and Russia, and in 1905 the treaty of Portsmouth. So you see, 1902 came right between those two great wars, both of which were fought on account of Korea. In 1902 the man who had been king—the last real representative of the Yi dynasty, had become emperor. One of the results of the war of 1894 was to make Korea an empire, and to make the king of Korea an emperor. In 1902 when the effort was made to re-establish and revive Buddhism in Korea, it was an empire with a new emperor. Hulbert, who never admired Korean Buddhism, says this:

> In 1902, a very determined attempt to revive the Buddhist cult was made. The emperor consented to the establishment of a great central monastery for the whole country, in the vicinity of Seoul, and in it a Buddhist high priest who was to control the whole church in the land. It was a ludicrous attempt, because Buddhism in Korea is dead.

That was written by Dr. Hulbert in 1905. It referred to an attempt made in 1902, and it seemed to him that Buddhism was dead. Now, I visited Korea last year, and the bulk of my time while there was spent in the study of Korean Buddhism. I went to many of the monasteries. It was an interesting study, and I confess I should differ strongly with Dr. Hulbert in saying that Korean Buddhism was dead.

It seems to me that, whatever was true in 1902, in 1917 and 1918 Korean Buddhism is very much alive. The monasteries of Korea are under the control of thirty head monasteries, each of which has from a handful to forty or more lesser monasteries and temples under its charge, looking to it for direction. These thirty head monasteries had come to be greatly reduced in property, membership, influence and splendor in 1902; that is true. It is true that they were separated from each other; there was no feeling of unity among them; each monastery was a thing by itself, and decay and corruption were evident everywhere.

But about five years ago the priests of the thirty head monasteries came together; they held a great meeting and discussed their common interests; they decided that union was necessary and a forward movement, a thing such as was tried in 1902 and which failed then. It was tried again and has not failed. They elected a President of their commission, and this President's term of office was for one year; now every year at their annual meeting they elect a President whose whole time is devoted to the interests of combined Korean Buddhism for that year. They bought property in the city of Seoul and erected a central building, partly temple and partly office building. The expenses of the head office are borne by the thirty temples, in proportion to their importance and wealth; each contributes annually a set sum for the advancement of Buddhism in Korea.

While in Seoul this last year I visited a theological seminary of Buddhism. It has a good property in a desirable part of the city; it occupies a fine old Korean building; it has a corps of teachers of some ability; I found sixty-five students. The institution has been running about three years. The young men with whom I talked seemed to be earnestly interested in the work and looked forward to doing something in the way of advancement in the mountain monasteries. A definite course of three years' instruction is offered. The number of students has grown steadily, and I imagine the time may come when there will be hundreds of students in this theological seminary.

And there is a magazine conducted today in the interests of Korean Buddhism. It has been under way for something like five years. The history of the young man who edits it is rather interesting. I met him and had quite a talk with him about his religious experience. His father is a pillar of the Presbyterian Church in Seoul, one of the most successful of the missionary churches of the city. The young man himself was educated in Catholic schools in the city of Seoul; his whole education came from foreigners, and he himself now has a double employment; he is official interpreter for the Belgian consul in the city of Seoul, but he finds his pleasure and devotion in his magazine for the advancement of Korean Buddhism. Son of a Presbyterian elder, trained in Catholic schools, speaking French, Korean, Chinese and Japanese, professionally engaged at a foreign consulate, he is the editor of a magazine whose object is to revive, strengthen and carry on Korean Buddhism. He is, moreover, the author of a history of Korean Buddhism, which is not yet in print. It is, I think, the only history of the kind that has been written covering the whole period of Korean Buddhism.

I went to Tsudoji on Buddha's birthday. It is one of the great mountain monasteries of the south. They knew I was coming and I therefore found a place to sleep. When we came near it—within three or four

miles—we found the crowd going up; the nearest railway station is about ten miles away. Most of the people, however, had walked from their homes. It is a mountain district and a country district, not thickly populated; there are surely only two or three towns of any size within fifteen miles. When I reached Tsudoji I found one of the liveliest scenes I ever saw in Korea. The head priest told me that 10,000 people slept on the grounds of the temple that night. The majority of them were women. Of course, *that* would have been true, if it had been a Presbyterian gathering. I stayed there two nights. The full day I put in there, there was a wonderful crowd of people present; there were a few Japanese,—a teacher and one or two officials,—but apart from those, the whole crowd was Korean. I have no doubt 15,000 people were on the grounds that day. I was interested to find that one of the events of that evening was a moving-picure show, on the grounds of the temple. The Life of Buddha was to be represented in moving pictures before an audience of 10,000 Koreans. That didn't look much like death! I am told that at the other head monasteries there were proportionately equal crowds.

Korean Buddhism has perhaps a poltical part to play. When the Japanese took over Korea, Buddhists came into the country in great numbers. The Japanese are Buddhists and many Japanese priests and temples came with the settlers. The Japanese priests and temples, however, do not fit with the Koreans. There may be thousands of them and they will not make Korean converts,—not because the Japanese are not ready to do missionary work, but because the Koreans are not ready to accept it. The Korean Buddhism of today is Korean, not Japanese.

I can imagine nothing that would be more dangerous to Japanese control than a strong and vital Korean Buddhism that was hostile to Japan. On the other hand, I can think of nothing that would be a greater help to Japan than a Korean Buddhism developed among those people by their own priests and friendly to Japan. What Korean Buddhism is to be in the future depends upon its relation to the government now there. If Korean Buddhism accepts and co-operates with the Japanese control, it will become the mightiest factor that can be devised to make Japan's hold on the peninsula a success. If hostile to Japan, when the crisis comes, as it surely will come, when **Japan will be tried** out again and once for all on Korean soil, Korean Buddhism may be the decisive element in that moment of test.

MARCH YEARNING.

Naked bough and moaning tree,
North wind or sighing gloomily,
Is there news from o'er the plain?
Tell, will springtime come again?
And the wind and bough and tree
Heard not, chanting drearily,

Sun of morn and soft south wind,
Surely you are not unkind.
In your journeyings afar,
Have you found where gardens are?
Are there blooming zones of earth?
Shall our spring soon come to birth?
And the sun and wind heard me,
Left me singing cheerily!

THOMAS CURTIS CLARK.

THE SUNDAY SCHOOL

The History and Practice of Religion

Being the First Year's Work in the Seven Years' Course of Study, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

Beginnings

Myth and Legend Versus the True Story

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

IX.

How Tools Began

And Jabal was the father of such as dwell in tents and have cattle; and Jubal was the father of all such as handle the harp and the pipe; and Tubal-Cain was the forger of every cutting instrument of brass and iron. —Genesis iv; 20-22.

If we succeed in lifting this lesson out of the commonplace and conventional, we will see that it is shot through and through with poetry, ethics and religion. The history of how tools came reaches from the life of the man who slept in the limbs of the trees or in the open caves to the very latest invention of modern man. In the perfection of tools, man has developed to the nth power both his heavenward tendencies and his hellward proclivities.

According to the Genesis myth invention was the direct instrument and revelation of the Lord. "Jehovah God made for Adam and his wife coats of skins and clothed them." Noah was instructed in detail as to how to build his ark. Solomon builded his temple according to a plan prefigured by Moses received from the Lord. There you have in one account the first raiment, the first boat, and the first temple provided for by divine instruction.

Another account which locates and specifies the beginning of the inventive work of man is found in the fifth chapter of Genesis. After Cain was driven from the presence of the Lord and left to shift for himself he dwelt in the land of Nod. He had a son Enoch and in the fourth generation from Enoch was Lamech. The three sons of Lamech laid the foundation of human industry and development. Jabal was the father of such as dwell in tents and have cattle. Jubal was the musician who played with the harp and pipe and Tubal-Cain was the forger of every cutting instrument of brass and iron.

The mythology of all peoples will give you similarly fascinating origins, but science has a much longer and more inspiring tale.

The story begins where the human differentiates himself from the lower orders of creation by developing a hand subject to infinite uses and a brain capable of inventing uses for that hand. We find man stranded on the shores of an inhospitable world, exposed to hunger, cold and wild beasts which would promptly lead to starvation and death were it not for the weapons of brain and hands, fingers and thumbs.

Man's earliest triumph seems to have been the conquest of fire. In fire, he had that which would not only modify winter climate but that which would immeasurably extend his menu. The first method of cooking meat was by broiling, the next roasting and

finally boiling. Roasting could be done by making a hole in the ground, lining it with stones, filling it with hot embers for a while, withdrawing them and the meat wrapped in plantain leaves placed on the hot stones and covered with embers. It was more difficult to boil without a kettle but the same sort of hole was used as for baking, lined with the skin of an animal and filled with water. In another fire, stones were heated and put in red hot with the meat and covered, on the same principle as a fireless cooker.

The next step from the protection of the body by the skins of wild animals was the development of the very primitive art of weaving. The product of the loom may be found in its early stages in all civilization and all countries. This involved the preparation of fiber, vegetable fiber first and then animal, later the product of the silkworm. There followed the art of spinning, first with a simple bobbin, then a wheel run with the foot and then a small and large wheel. Our grandmothers carded the wool with their own hands, spun it, dyed it with the simple dyes at hand and wove it into the socks and mittens we wore to school.

The necessity came to compel nature to multiply her resources, leading to the gathering of seed in times of plenty and to its sowing. The pea and bean were multiplied and primitive man made his garden before he developed a farm. Man compelled nature to feed him. Most of the triumphs of the garden were prolongations by cutting and pruning, such as the development of the Brother Jonathan apple from the sour wild crabapple. The ground preoccupied by brush, brambles, sumach and basswood, forests and marshes must be cleared to make room for barley, oats and wheat. These seeds represent the earliest triumph of man and we cannot go back far enough to know the date. Bushels of barley were found in the Swiss Lakes, telling the story of lake dwellers busy in plowing, seeding and garnering.

How modern is the story of the plow! Almost within the memory of living man the steel plow has come in. The crooked stick, the origin of the plow, is still in vogue in Mexico, South America and in Oriental countries. The crooked stick developed into a spade, the spade into a hoe and the hoe into a plow. first drawn by man and then by horses. In this connection there are two or three neglected names in American history. It was in the United States that the coulter was developed out of coarse cast iron which took polish so reluctantly that it would not clear in rich, alluvial soil. Oliver, a New York man, invented a process by which cast iron could be chilled, producing a finer grain and polish. This did not give sufficient clearance for Illinois soil and it remained for Deere, a blacksmith in Grand Detour, working with an old circular saw, to find the solution of the difficulty which revolutionized the whole agricultural possibilities of the Mississippi Valley. The tractor to work with a gang plow is the last chapter in this story.

Still another story is developed in the gathering of grain, the successive attempts accomplished by sickle, cradle, self rake and the latest triumph made by one Appleby in his invention of a self-binder.

This same inventive genius enabled man to draft into his service vast realms of animal life of which the domestication of the dog and cat was only the beginning. In passing we might note that a large portion of the domestic realm of animals came about not out of the dire necessity of the stomach but out of man's love for pets, his diversion and amusement.

The development of transportation reaches from the protection of the human foot, the use of animals and women as beasts of burden, the sledge, wagon, buggy, and stage coach, to transcontinental railways. Our great waterways remind us that it was a long while before man dare get out of sight of water, the unfailing source of supply and escape. The boat has a story beginning with the canoe reaching to the latest thing in trans-Atlantic travel, the "Vaterland."

Unquestionably man's first tools were weapons, the stone hatchet and hammer, tools used in self defense. The man who had the heaviest club, the strongest bow and the straightest eye controlled the valley. Where shall we find the climax to the story that began with a primitive club? Some years ago the latest design in Krupp guns could carry a missile four miles. Today about a ton weight can be projected a distance of twenty or thirty miles. Is it fulminite that will insure the force and rapidity required? Ours, the latest and most advanced of nations, having developed from the old flintlock musket a chambered rifle, is spending all its national energies, supreme attention, in the perfection of the enginry of destruction. At the first Hague Conference one of the subjects brought up for discussion by Andrew D. White was that of neutralizing the air. A naval representative of the United States urged that the nations are too busy with real problems to bother with the impossible. Henry van Dyke, in "Stain Not the Sky," says:

> Ye gods of battle, lords of fear,
> Who work your iron will as well
> As once ye did with sword and spear,
> With rifled gun and rending shell,—
> Masters of sea and land, forbear
> The fierce invasion of the inviolate air.

As a race we have just started, and once started the increase has been by geometric and not arithmetical methods. Alfred Russel Wallace in "The Wonderful Century" has brought out in a striking way the great triumphs of the world, numbering thirty-nine, twenty-four of which belong to the nineteenth century. We might well contrast the destructive with the constructive, life saving and life prolonging inventions. It would be profitable to list the beautiful triumphs of surgery and the hospital, antitoxin, anæsthetics, antiseptic surgery, the telephone, wireless telegraphy, the aeromotor windmill, the use of water power from rivers and from incoming and outgoing tides, refrigeration, dehydration and countless other beneficent inventions. Man has prolonged his eyesight, improved and prolonged his hearing and can put artificial feet on the man who has been shot to pieces. It still remains for some genius to devise a means of conserving the superfluous heat of summer, the cold of winter and apply them to beneficent life-promoting processes.

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(1) What were the biblical stories of the first efforts of man in construction?
(2) What are the most primitive forms of cooking?
(3) What utensils were used by primitive man in sowing?
(4) What were the steps in the development of the plow?
(5) What were man's first tools used for?
(6) What are some of the triumphs in invention of the present age?

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THE FIELD

"The World is my country, to do Good is my Religion."

ALL SOULS CHURCH, CHICAGO.

On Sunday, March 24th, Mr. A. E. Webster, Assistant Superintendent and Field Secretary of the Juvenile Protective Association will speak at 11 a. m. on "The Child and the War." Crime in Chicago has become commonplace. Boy bandits run the streets; automobile thugs ply their trade, while hold-ups have grown so frequent that they no longer "make the front page." The increase of juvenile delinquency, due to the war, emphasizes the necessity of prompt preventive measures if the children of our city are to effect a normal physical and moral development. The Juvenile Protective Association seeks to secure improved *material* conditions where children are concerned; wholesome places of amusement and recreation, and situations in industry that will not be demoralizing to our young people. This is one of the fundamental problems which confronts us at the present time.

THE WORLD'S HOUR FOR SINGLE TAX.

Today the world of Men is ready for a chance in the feudal land system, for a free and open earth! It is ready to declare, to enact, establish, and enforce the rule:

Use your land or get off it!

Such a rule of simple fairness appeals to everybody today, is obvious to the dullest—because the heart is functioning and narrow self-interest is low in the mass psychology.

One who has given his sons to the cause of freedom; who makes daily sacrifices in food and fuel, and makes them ungrudgingly, as the great majority do, will not stop to haggle over some little increment he might have hoped for by hugging a bit of unused earth. The petty calls of a mean self-interest are popularly in abeyance—however strong they may still be in Wall street.

Moreover, the land question is now simple; the connection between food and land is direct and appealing. A world famine threatens. The time has come when even money—that most potent deity of christendom—will not buy bread. It still buys flesh and blood, mind and soul, but not for long—and not food!

Food is terribly short—and food can only come from land that is open to use.

Food will win the war! is the national cry—and who can blink the obverse—that the lack of food will lose the war?

There is a world need, and a national peril!

They both point to the land as the only solution. And the people can see it. They have produced a mass psychology, in an already quickened manhood, which is not only receptive to the principle of single tax, but in a big way positively demands it.

This is the world opportunity to Apply single tax—not for the sake of "Single Tax," but for a harmonious social readjustment—to feed starving children, stay needless, foolish human distress.

It will change the land system. open the earth to the quick production of food and supplies, strengthen the Allies, feed the allied People, win the world war for democracy, save the Russian revolution from Germany, avert the world famine—establish justice between man and man as the basic rule of life, end the social, economic warfare, and thus end the Cause of War!

It will do these things—or we are false prophets, chasing a rainbow; it will accomplish these wonderful results—or it is not worth while and no serious-minded man or woman, in these stressful hours, should give it a thought.

It will do all this—if we, the single-taxers now Apply it! Here in California it Can be enacted this year, and its enactment will be the greatest practical single tax educational factor in the world!

We have talked and theorized and argued about single tax for thirty years. Now speak up, Who wants to see it applied?—not twenty, ten, or five years hence, but now, Now, NOW!

March, 1918. —*Everyman.*

THE FIRES.

Men make them fires on the hearth
  Each under his roof-tree
And the Four Winds that rule the earth
  They blow the smokes to me.

Across the high hills and the sea
  And all the changeful skies,
The Four Winds blow the smoke to me
  Till the tears are in my eyes.

Until the tears are in my eyes
  And my heart is wellnigh broke;
For thinking on old memories
  That gather in the smoke.

With every shift of every wind
  The homesick memories come,
From every quarter of mankind
  Where I have made me a home.

Four times a fire against the cold
  And a roof against the rain—
Sorrow fourfold and joy fourfold
  The Four Winds bring again!

How can I answer which is best
  Of all the fires that burn?
I have been too often host or guest
  At every fire in turn.

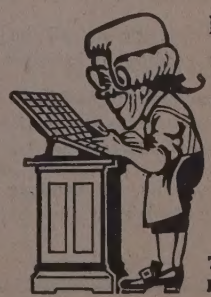
How can I turn from any fire,
  On any man's hearthstone?
I know the wonder and desire
  That went to build my own!

How can I doubt man's joy or woe
  Where'er his house-fires shine,
Since all that man must undergo
  Will visit me and mine?

Oh, you Four Winds that blow so strong
  And know that this is true,
Stoop for a little and carry my song
  To all the men I knew!

Where there are fires against the cold,
  Or roofs against the rain—
With love fourfold and joy fourfold,
  Take them my songs again.

—*Rudyard Kipling.*



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